to dive into these profundities. "In my opinion," says Davy, "profound minds are the most likely to think lightly of the resources of human reason, and it is the pert superficial thinker who is generally strongest in every kind of unbelief. The deep philosopher sees chains of causes and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; and in science, so many natural miracles, as it were, have been brought to light, such as the fall of stones from meteors in the atmosphere, the disarming a thunder-cloud by a metallic point, the production of fire from ice by a metal white as silver, and the referring certain laws of motion of the sea to the moon—that the physical inquirer is seldom disposed to assert confidently on any abstruse subject belonging to the order of natural things, and still less so on those relating to the more mysterious relations of moral events and intellectual natures."

But while there is abundant room in the method of Providence for wonderful conjunctions and recurrences intended by God, we must on that very account be the more on our guard against that mystical and speculative spirit which would multiply them without evidence. The intricacy of God's procedure, while it admits of his appointing mysterious connexions between events, also furnishes a field in which human fancy and conjecture will delight to sport. The human spirit has often wandered in the mazes of Divine providence without a pathway to keep it in the right direction, and invented correspondences and analogies which were never thought of by the Creator of the world. The arts of divination, necromancy, and astrology, have betaken themselves to these high and misty regions, whence it has been most difficult to dislodge them.

Are there no rules to guide us in determining when a con-

junction is intended, and when it is casual? The following may at once guide and restrain.

First, we may regard the connexion as intended, whenever we can discover a *natural* tie, that is, a tie in the system of causes and laws which God hath appointed. We say laws as well as causes; for, from reasons already explained, there may be general laws of nature observed when the causes are utterly

* Salmonia.